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FOREWORD

In the Name of Allah, the Most Gracious, the Most Merciful. May the praise of Allah, in the highest of assemblies, and His peace, safety and security, both in this world and the next, be on Muhammad (ﷺ), the best of mankind and the seal of the Prophets and Messengers.

The Prophetic sayings, actions and approvals contained in this booklet represent a good selection of the important matters necessary for every Muslim in their daily life.

It is hoped that if we implement these practices daily, doing so sincerely for the pleasure of Allah, we will have fulfilled the two conditions for the acceptability of acts of worship, namely: (i) *Al-Ikhlaas* (sincerity) and (ii) *Al-Mutaaba'ah* [adherence to the way of Prophet Muhammad (ﷺ)]. In this way, the true believer has hope of achieving the greatest success, *Al-Jannah*. O Allah! We ask of You *Al-Jannah* and seek refuge in you from *An- Naar*!

As I sat with the translator of this book, Aboo Ismaa'eel, reviewing this work in the library of a *Da'wah* centre in the city of Doha, Qatar, it brought back memories of those days when we sat with Aboo Safwaan, the translator of a similar work, *Hisn Al-Muslim*, in the library of the Prophet's *Masjid* in Al-Madeenah An-Nabaweeyah, reviewing similar issues.

I do not think any of the brothers involved in that work imagined the acclaim it would achieve.

However, success is from Allah and we hope that He will grant equal success to this work, make it a benefit to all those who read it and reward all those who have had anything to do with its realisation.

Indeed! He, the Mighty and the Majestic, is Generous and Able to do all things.

Abbur-Ra'uf Shakir

Doha, State of Qatar

Jumaadi Al-Awwal, 1426

A WORD FROM THE TRANSLATOR

All praise is for Allah, Lord of the worlds. May the *Salaah* and *Salaam* of Allah be on the final Prophet, Muḥammad (ﷺ) his family, Companions and all those who follow them in righteousness, until the Day of Judgement.

Is it not amazing that in the course of a normal day, many of us are capable of practicing more than 1,000 *Sunan*? Surely, in clinging to the *Sunnah* is safety and security, as Imaam Maalik said:

The Sunnah is like the Ark of Noah-whoever embarks on it reaches salvation and whoever refuses is drowned.

Before you is a short booklet containing statements and actions of the Prophet Muḥammad (ﷺ) that are performed in a typical day – how many of these are part of our daily lives?

This work is the English-language translation of the Arabic booklet, *More Than 1,000 Sunan Every Day & Night*, compiled by Shaykh Khaalid Husaynaan. He is a contemporary student of knowledge of our time who is preoccupied with reviving and following the *Sunnah* of Prophet Muḥammad (ﷺ).

There are a few issues readers should be aware of. Firstly, all footnotes have been added by me and were not part of the original booklet.

Secondly, the order of some points has been changed from the original Arabic work. In all cases, however care has been exercised to ensure that the original

intent and meaning has not been lost. Thirdly, all Arabic terms that are italicized have been defined in the Glossary Of Terms at the end. Finally, a clarification on the meaning of the title – the original Arabic booklet did not specifically mention 1,000 separate *Sunnah*; rather, the intent was that by performing the *Sunan* mentioned, with the frequency advised in the *Ahaadeeth*, one can end up fulfilling, during a single day and night, more than 1,000 *Sunan*.

No human effort is free from error and so I ask Allah, the Most Merciful, to forgive me for any inadvertent mistakes within this booklet.

Readers are encouraged to contact us if they notice any errors, whether in translation, grammar, use of sources or points discussed.

I ask Him, the Most High, by His beautiful Names and Attributes, that He guides us to the truth and that He purifies our intentions and gives me and those who participated in the translating and publishing of this book, whether in editing, checking, formatting or designing, a bountiful reward for striving in His way. May Allah make this of benefit for us in this Life and the Next.

Aboo Ismaa'eel Munir

Doha, State of Qatar

Jumaadi Al-Awwal, 1426

The transliteration system used in this book, is based on the one created by Dr. Bilal Philips. This system was preferred over others due to the ease with which English-speakers could understand it.

However, a few clarifying comments may be of assistance. Firstly, the Arabic definite article is written variously as 'Al' or within the first letter of the following word, when pronunciation requires this, e.g. *Al-Rahmaan* is written and pronounced *Ar-Rahmaan*. Secondly, 'Shaddah' (written ّ), is represented by doubled consonants. Finally, 'Taa Marbootah' (ة) is represented by 'H' (e.g. *Salaah*). Readers should note, however, that in a construct phrase, the 'Taa Marbootah' acquires a 'T' sound (e.g. *Soorat Al-Baqarah*, not *Soorah Al-Baqarah*).

Table of Vowels

اَ	a		آ	aa
وُ	u		وُ	oo
يَ	i		يَ	ee

Taa Marbootah

ة	h		ة	t
---	---	--	---	---

Table Of Consonants

أ	'		ض	<u>d</u>
ب	b		ط	<u>t</u>
ت	t		ظ	<u>dh</u>
ث	th		ع	'
ج	j		غ	gh
ح	h		ف	f
خ	kh		ق	q
د	d		ك	k
ذ	dh		ل	l
ر	r		م	m
ز	z		ن	n
س	s		ه	h
ش	sh		و	w
ص	<u>s</u>		ي	y

AUTHOR'S INTRODUCTION

All praise is due to Allah, the Most Merciful the All-forgiving, the Most Generous, the All-Powerful, the Turner of hearts and sight, the Knower of the seen and the unseen. I continuously praise Him in the evening and the morning.

And I testify that Muḥammad (ﷺ) is His chosen Messenger – may the peace and blessings of Allah be on him and on his family, his wives and Companions, all of whom are deserving of exaltation and reverence; a praise which is as everlasting as the day and the night.

To proceed: The most important thing that a Muslim can attend to and take care of in his daily life is acting according to the *Sunnah* of the Messenger (ﷺ) – whether it is the *Sunnah* of his *Harakaat* or *Sakanaat* the *Sunnah* of his actions – until the person organises his life in accordance to the *Sunnah* of the Messenger (ﷺ), from the morning to the evening.

Dhun-Nun Al-Masri said:

From the signs of one's love for Allah, is following His beloved Prophet's (ﷺ) actions, manners, commands and recommendations.

Allah (ﷻ) says:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

"Say; 'if you really love Allah then follow me and

Allah will love you and forgive your sins. And Allah is Oft-Forgiving, Most Merciful.' "

(Aal-Imraan, 3:31)

Hasan Al-Basri said:

The sign of their love (for Allah) is in their adherence to the Sunnah of His Prophet (ﷺ).

The rank of the believer is measured by his following of the Messenger (ﷺ) – he is higher and more exalted with Allah according to the extent of his practicing of the Sunnah.

For this reason I compiled this brief treatise – to revive the Sunnah of the Prophet (ﷺ) in the affairs of the Muslims; whether it is in their daily lives, worshipping, sleeping, eating and drinking, dealings with people, in their purification, entering and leaving of their homes, dressing and everything remaining of actions pertaining to *Harakaat* and *Sakanaat*.

It is interesting to note that if one of us lost some money, how concerned and worried we would be and how much effort we would exert in trying to find it.

But how many Sunan have we lost in our lives? Does this sadden us? Have we strived to revive them in our lives?

One of the problems we suffer from is that we have begun to value and admire the dinar and dirham more than the Sunnah. If people were told that whoever observed a Sunnah from the Sunan of the Prophet (ﷺ) would receive a certain amount of money, then you would certainly find them wanting to and striving to observe the Sunnah in all of their affairs, from the

morning to the evening.

Why? Only because they would gain some money for every Sunnah practised.

How will this wealth benefit us when we are placed in our graves and the earth's dust is poured on us?

Allah (ﷻ) says:

﴿بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ۖ وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ﴾

"Nay, you prefer the life of this world although the Hereafter is better and more lasting."

(Al-'Alaa, 87:16-17)

The Sunan mentioned in this booklet are those things for which the one performing them is rewarded, while not being penalized for leaving them.

In addition, they are those things that are repeated in the day and night and are therefore within the capacity and ability of everyone to perform.

I found that it is possible for every person, if they strove to observe these daily Sunan, to perform no less than a thousand Sunan daily, covering all aspects of their lives.

This little booklet is noting more than clarification of the easiest way to implement these Sunan. If the Muslim sought to observe a thousand Sunan in the day and night, this would be approximately thirty thousand Sunan in a month.

Look at the person who is ignorant of these Sunan or who knows them but does not act by them: how much rank and reward does he forfeit for himself? Indeed he

is truly deprived.

From the benefits of adhering to the Sunnah are:

- To reach the level of love – Love of Allah (ﷻ) for his believing slave.
- It is a means to compensate for any deficiency in the obligatory actions.
- It is a protection from falling into innovation.
- It indicates the exaltation of those things that represent the religion of Allah.^[1]

By Allah, O Ummah of Islam, revive the Sunan of your Messenger (ﷺ) in all aspects of your lives, for the Sunnah is evidence of your complete love for the Messenger of Allah (ﷺ) and a sign of your sincerity in following him.

^[1] To exalt, in this sense means to adhere to, or comply with something.

WAKING UP

1. Wipe the effects of sleep from the face with your hands:

Imaam An-Nawawee and Ibn Hajar stated this wiping to be desirable based on the following:

When the Messenger of Allah (ﷺ) woke up, he would sit up and rub away the effects of sleep from his face with his hand.

2. Say the supplication for waking up:

«الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ»

All praise is for Allah who gave us life after death (sleep) and to Him is the resurrection.

3. Use a Siwaak:

When the Prophet (ﷺ) woke up from the night (sleep), he used to clean his mouth with a Siwaak.

4. Snuff water:

When one of you wakes up from sleep, then snuff water three times. For indeed, Shaytaan spends the night in the upper part of his nose.

5. Wash both hands three times:

When one of you wakes up from sleep, he must not dip his hand into a utensil until he washes it three times...

ENTERING AND LEAVING THE TOILET

1. Enter with the left foot and leave with the right.^[1]
2. Supplicate when entering the toilet:

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ»

*O Allah, I seek refuge in You from Al-Khubth and Al-Khabaa'ith.*⁶

3. Supplicate when leaving:

«غُفْرَانِكَ»

I ask You (Allah) for forgiveness.

People use the bathroom many times during the day and night. If they observe these *Sunan* for entering and leaving every time they go, they will fulfill two *Sunan* for entering and two *Sunan* for leaving.

Al-khubth and *Al-Khabaa'ith* - These are male and female devils.^[2] In order to be protected by Allah from their evil, one should seek refuge from them when entering the toilet. The toilet is one of their places of abode.

^[1] No evidence for entering with the left foot and leaving with the right was found. Therefore, it seems that general evidences indicating the use of the right for good and the left for the opposite have been used.

^[2] There two opinions as to the meaning of *Al-khubth* and *Al-khabaa'ith*. The first is that it means, all evil and evildoers and the second is that it means, male and female devils. The *Shaykh* follows the latter opinion.

WUDOO'

1. Begin with *At-Tasmiyah* :

«بِسْمِ اللَّهِ»

In the Name of Allah.^[1]

2. Wash both hands three times at the start of *Wudoo'*.
3. Rinse the mouth and snuff water into the nose before washing the face.
4. Expel water from the nose using the left hand:

He (ﷺ) washed his hands three times, then rinsed his mouth, snuffed water and blew it out.^[2] Then he washed his face three times..

^[1] This is based on the *Hadeeth* of Aboo Hurayrah (رضي الله عنه).

"There is no prayer for the person who has not performed *Wudoo'* and there is no *Wudoo'* for the one who does not mention the Name of Allah."

There is a difference of opinion amongst the scholars regarding this *Hadeeth*. Shaykh Al-Albaanee has mentioned the scholars who have declared this *Hadeeth* as good or authentic in *Irwaa Al-Ghaleel*, Volume 1, *Hadeeth* 81.

^[2] The use of the left hand was not explicitly mentioned in this *Hadeeth*, but there is a narration of Ad-Daarimee, 'Abd Khayr said, '... we were sitting, while looking towards 'Alee (رضي الله عنه) as he was performing *Wudoo'*. He entered a handful of water into his mouth with his right hand and washed his mouth and nose and he then expelled the water from his nose with his left hand. He did this three times and then said, 'Whoever wants to see the way of purification of the Messenger of Allah (ﷺ), then this is his purification'.

Shaykh Al-Albaanee said that this *Hadeeth* has an authentic chain of narrators in his notes on *Al-Mishkaat*. It is worth

5. Be thorough in rinsing the mouth and snuffing water, as mentioned in the Hadeeth:

..and be thorough in snuffing water unless you are fasting.

The meaning of being thorough in *rinsing the mouth* is to pass the water around to all parts of the mouth. The meaning of being thorough in *snuffing water* is to snuff the water to the uppermost part of the nose.

6. Rinse the mouth and place water of the nose for snuffing with the same handful of water:

Then he (ﷺ) put his hand (in the water) and rinsed his mouth and snuffed up water (for cleaning the nose) from the palm of one hand...

Note that the same handful of water was used—he (ﷺ) did not separate between the two action by using one handful for the first action and another for the second.

7. Siwaak and its position with regard to rinsing the mouth, from the Hadeeth:

Had it not been that I might cause hardship to my Ummah, I would have ordered them to use a Siwaak with every Wudoo'?

8. Run the fingers through a thick beard when washing the face.

noting that this follows the same principle mentioned in footnote 2 in the previous Chapter. Also, refer to the reference of Zaad Al-Ma'aad and by Ibn Al-Qayyim mentioned in Hadeeth reference number 9 at the end of the booklet.

The Prophet (ﷺ) ran his fingers through his beard when performing Wudoo'.

9. Wipe the head.

The way of wiping the head is to start from the forehead until the nape of the neck and back to the front again.

As for what is obligatory of wiping the head, then it is wiping the whole of the head in any manner, from the front to the back and to the front again.

.. and the Messenger of Allah (ﷺ) wiped his head with his two hands from the front to the back and then to the front again...¹⁴

10. Run water through the fingers and toes:

Perform Wudoo' properly and run water through the fingers and toes.¹⁵

11. Begin with the right hand and foot:

The Prophet (ﷺ) preferred to begin with the right when wearing his sandals (shoes), combing his hair and in purification (Wudoo')...¹⁶

12. Increase washing from one to three times, when washing the face, arms and feet.¹⁷

13. Pronounce the Shahaadah upon completion:

«أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ»

I bear witness that there is no deity worthy of worship except Allah and I bear witness than Muhammad (ﷺ) is His Slave and Messenger.

The benefit of its pronunciation is that,

.. the eight doors of Paradise will be opened for him and he can enter from whichever one of them he desires.¹⁸

14. Perform Wudoo' at home:

Whoever purifies (i.e. performs Wudoo') in his house and then walk to one of the Houses of Allah (i.e. the Masjid) to perform an obligation of Allah (i.e. one of every two steps, a sin is removed and with the other, his level is raised (in Paradise)).¹⁹

15. Dalk – this is to rub water over the body parts with the hand during Wudoo'.²⁰

16. Economies in the use of water:

The Prophet (ﷺ) used to perform ablution with a Mudd^[1] of water.²¹

17. Exceed the area of what is obligatory when washing the hands and feet:

When Aboo Hurayrah (رضي الله عنه) performed his Wudoo', he washed his hand up to his upper arm (i.e. Up to his elbow and just beyond it) and then said, 'This is the way I saw the Messenger of Allah (ﷺ) perform Wudoo'...' ²²

18. Perform two Rak'ah after completing Wudoo':

Whoever performs Wudoo' in way that I perform it and then prays two Rak'ah of prayer and does not think of anything else (unrelated to the prayer) during it, his past sins will be forgiven.²³

In another Hadeeth it was mentioned:

[1] See: Glossary of Terms, for an explanation of this word.

... Paradise would be made obligatory for him²⁴.

A muslim performs Wudoo' many times during the day and night. Some people perform it five times and others perform it more, depending on whether they pray additional optional prayers, such as Salaah Ad-Duhaa or Qiyaam Al-Layl.

Benefits of observing these Sunan in Wudoo':

❑ The person will fall under the category of people in his (ﷺ) saying:

Whoever performs ablution well, the sins leave his body even from under his fingernails.²⁵

❑ The Prophet (ﷺ) also said:

There is no one amongst you who performs Wudoo' well and then performs two Rak'ah of prayer with his heart and face (i.e. with Al-Khushoo;), except that Paradise will be made obligatory for him and he will be forgiven. ²⁶

General words of advice from Imaam An-Nawawee:

Indeed, a person obtains this level (of Al-Khushoo') by striving against his own self (i.e. his lowly desires) and against the whispering of Shaytaan – repulsing them from himself such that he is fully preoccupied with this striving, without losing focus even for the blink of an eye.

Hence, he is safeguarded from Shaytaan due to his striving and emptying his heart of everything that is harmful to it.

USING A SIWAAK

A *Siwaak* can be used on numerous occasions:

1. For every prayer, as the Prophet (ﷺ) said:

*Had it not been that I might cause hardship to my people, I would have ordered you to use a Siwaak for every prayer.*²⁷

The Muslim may use a *Siwaak* many times during the night and day – for the five obligatory prayers, *Ar-Rawaatib Sunnah*, prayers of *Ad-Duhaa*, *Al-Witr* etc.

2. When entering the house:

*When the Prophet (ﷺ) entered his home, he began by using a Siwaak.*²⁸

3. When reciting the Qur'an.
4. When the smell of the mouth changes.
5. When waking up.²⁹
6. When performing *Wudoo'*:

*Siwaak is a purifier for the mouth and pleasing to the Lord.*³⁰

The benefits from implementing this Sunnah:

- The Pleasure of Allah (ﷻ) is on His slave,
- It is a purification of the mouth.

Modern medicine has discovered that *Siwaak* contains many substances that are of benefit to humans, especially for the gums. There are substances that counteract germs, act as purifiers, have cleaning properties for the teeth and freshen the smell and taste of the mouth.

WEARING SHOES

Put shoes on starting with the right foot and take them off starting with the left:

When you put shoes on, begin with the right and when you remove them, begin with the left. Or, wear them both, or leave them both off^{[1] 31}

The Muslim does this many times during the day and night—when entering and leaving the *Masjid*, the bathroom, the house, when going to work etc. **Whenever** the Muslim puts on or removes his shoes **in accordance** with the *Sunnah*, with this intention in mind, he obtains a great reward. And all his actions of *Harakaat* and *Sakanaat* will then be according to the *Sunnah*.

^[1] i.e. do not wear just one shoe.